

WOMEN

Lutheran World Federation

June 1976

Newsletter No. 5

Join in the Hymn Competition of the LWF

As the sixth Assembly of the Lutheran World Federation approaches, its theme : IN CHRIST A NEW COMMUNITY, is more and more on our minds. We are sure that many local communities are engaged in discussing this theme and it is possible that ideas, prayers, sermons, and poems might grow out of these discussions. Recognizing the creative potential of such endeavours, the Assembly Committee of the LWF decided to encourage local congregations, as well as groups or individuals to give poetic or musical expression to their meditations on the Assembly theme : IN CHRIST A NEW COMMUNITY.

The hymn-competition in which we now invite you to join, was designed to allow congregations, groups or individuals to give artistic expression to their understanding of the Assembly theme. We hope that through this competition a number of newly composed or already existing hymns can be gathered, which would serve the following purposes :

- a) *To encourage local congregations to meditate on the meaning of the Assembly theme, for themselves.*
- b) *To share indigenous artistic expressions with other Lutheran Churches at the Assembly and afterwards.*
- c) *To enrich the worship life of the Assembly and through it, that of Lutheran Churches all over the world, by adding to their hymn repertoire of contemporary expressions of faith.*
- d) *To make the LWF Assembly even more aware of the manyfold cultures represented by its member churches.*

Naturally, we women have a lot to say to the Assembly theme: IN CHRIST A NEW COMMUNITY and it would be simply great if as many of you as possible could join in this competition. Don't hesitate. Take this challenge and start writing and composing a new hymn to the Assembly theme. This is a chance for you or for your women's group to contribute creatively to the General Assembly of the Lutheran World Federation and to make a mark in the development of indigenous hymns. Write about your conception of what the new community that Christ brought to us means for you women, wherever you are. How do you or how would you like to experience this new community lived and taught to us by Christ.

Having visited many of you in your countries and having enjoyed so thoroughly the marvellous songs you were singing with great joy, I know of the many talents and potentials existing among you. What an enrichment it would be to our Assembly to include into its repertoire songs composed and sung by women! Everybody in the member churches has been asked to participate in this hymn competition :

- *women and men*
- *young and old*
- *groups or individuals*

You may record on a tape or cassette songs sung by an individual or a group, accompanied or not accompanied. As you see, your freedom of choice is great.

Important is that you send in a good quality recording. LWF-related studios would be willing to help you if you have difficulties with the recording. (Speed: 7 1/2 inches/s or 19cm/s, if possible)

The song should be sung in your mother tongue, but when you send in the tape or cassette, send along the written text in your mother tongue and a translation of the text into English, French or German.

The time limit for sending in the songs is December 31st, 1975, but you should send it as early as possible. Any individual or group can send in as many songs as they like to:

*Mr. Christophe Wagner
Department of Communication
Lutheran World Federation
150 Route de Ferney
CH-1211 Geneva 20
SWITZERLAND*

An internationally composed jury will select the 20 best songs. These will be recorded on a cassette and sold at the Assembly in 1977. The so acquired new hymns will also be sung at the Assembly and, maybe they will find their way into the hymn-books of the different churches.

The 50 best senders will receive as a sign of appreciation the cassette with the 20 songs.

I certainly hope that we will receive many songs composed and sung by women. So, please, inform as many women as possible about this competition and start working on your own composition today!

Wishing you a creative time and lots of success with your compositions,
With very cordial greetings,

Yours,

Eva Zabolai- Csekme

As an African country, Tanzania is economically a part of the Third World where the average life span is forty-two years. The annual per capita income is approximately \$ 120 and while the population increases at a rate of 2.7% per year, the mortality rate of children is still very high; many of them die between the ages of six month and five years. Tanzanian parents can never be sure how many of their children will survive during that period of the life cycle. They are therefore still frightened of sickness and demonic powers of witches and sorcerers and believe them to be the cause of disease and death.

About 5% of the population live in cities and urban areas and 95% in rural areas. Most of the people de-

New York in October 1970, when he stated:

"The purpose of development is man. It is the creation of conditions, both material and spiritual, which enable man the individual, and man the species, to become his best. That is easy for Christians to understand because Christianity demands that every man should aspire towards union with God through Christ." (1)

In practical terms this means that men and women must be freed from ignorance, disease, poverty, hunger, injustice, prejudice, fear, racialism and tribalism; in order to achieve this, those who live in rural areas must be willing to move into villages and work on a co-operative basis.

The Place of the Church in Tanzania's Socialism

pend upon cash crops such as raw cotton, bananas, coffee, tea, maize, rice, wheat and cashew nuts; they also grow enough for their own consumption each year. The government's goal for Tanzania is socialism, rooted in communitarianism. To realize this objective the government encourages people to settle in villages. Community life is important because it provides for the welfare of all the people. Men and women are not a means but rather the central focus of development. This point was made very clearly by President Julius Nyerere in his speech to the Mayknoll Sister, given in

Although Tanzania is an agricultural country, the indigenous people are still untrained and unskilled peasant farmers. As the soil is one of Tanzania's greatest assets, it is important that new methods of farming be learned. People are now being introduced to mixed farming and are being shown how to become self-reliant. At the same time they are encouraged to develop a sense of identity, dignity, equality and shared prosperity. Tanzania is struggling to develop its economy and to improve the material conditions of its people in a world in which all economies are finding it difficult to keep abreast

of inflation. And in a socialist country, the basis and emphasis of this effort is that neither race, tribe, religion nor any other individual characteristic can deny a man his rights as an equal member of the society.

While all Tanzanians are called upon to participate fully in community development and nation-building, the youth are particularly concerned and involved. President Nyerere has reminded that *"a nation whose youths are weak, despondent, lacking in initiative, and without a purpose in life cannot forge ahead."* (2)

In Tanzania, as in other East African countries, a person today is classified as a youth from the age of ten to over forty. Highschool boys and girls as well as university graduates and those trained in other colleges and institutions have acquired a sense of patriotism. (3) The adolescents of Tanzania are encouraged to interpret pragmatic African socialism historically, not as racialism or communism but as communalism rooted in the African philosophy of the family.

African socialism is derived from the extended family of the old Africa. In fact, the African belief cannot be separated from humanitarianism, for it aims at giving to each and all what they need, and in giving to each something from all. There is a tendency to revive African heritage and communal relations and the emphasis is on *"community, an integrating factor which may be described as a natural phenomenon. The individual is expected to participate in the group, the social group. Everything must be done in harmony, agreement and mutual fulfilment, we can almost speak of 'symbiosis'. (By this we mean that the clan and the extended family exist under one ancestor.) Perhaps modern African religion could be described as a 'communalistic religion'."*

Historically and practically, our African religions have served as moral codes: they have been used when dealing with problems of adultery, juvenile delinquency and many other social and psychological problems. In newly independent countries like Kenya, Uganda and Tanzania, young politicians think that religious education in schools should be abolished. (4) They believe that the parents as well as the church should be responsible for religious education and that the government should concern itself with secular education for the entire society." (5)

Tanzania's population is 25% Christian and 75% non-Christian. Influential and organized religions are Christianity, Islam, Buddhism, Hinduism, Sikhism and the primordial, traditional religions. It is noteworthy that the Islamic religion claims approximately one third of the population, while Christianity claims only one fourth.

The church in Tanzania knows that Christians must act as Christian educators in their own families. Whatever may happen members of the church will readily utilize their resources for the preservation of their faith.

In his book *FREEDOM AND UNITY* Dr. J.K. Nyerere declares that at present there is no easy way to remove the existing disparity in education between Christians and Muslims in Tanzania. (6) This inequality in the competition for paid employment within a socialist nation affects the life of the community and the nation from a religious, educational and psychological point of view.

Nyerere further comments that there is no real communication between the state and religious groups with regard to their place in education and the development of the nation:

"In these countries the State interest in education... stemmed from the need for clerks and junior officials. On top of that various religious groups were interested in spreading literacy and other education as part of their evangelical work." (7)

Hence the church and the state in Tanzania are called upon to co-operate in nation-building leading to the growth and development of human personalities :

"In a socialist society the members of the community would be free to be religious, and to follow whatever religion they wish; ... for a man's beliefs are important to him and the purpose of socialism is man. So socialism does not just seek to serve some abstract thing called "the people"; it seeks to maximize the benefit of society to all the individuals who are members of it." (8)

At the present time, we are able to see important examples of the church's participation in the national development through the individual contributions of those it has trained. The President himself provides the most striking and encouraging example; he was a former teacher in a Roman Catholic College and is still a committed member of the Roman Catholic Church as we shall see from some of his statements quoted later in this paper. In addition the Minister of National Education, the Rev. Simon Chiwanga, was appointed to the Ministry in 1972 from the Central Episcopal Diocese of Tanzania. The Principal Secretary in the same Ministry (Mr. Meena) is a lay theologian who graduated with a Master's degree from one of the U.S. Seminaries. The Rev. Thomas Musa, formerly Principal of Makumira Lutheran Theological College, is a member of the National Executive Committee, and we have

about five other ministers of the church as members of Parliament; others are active in local development as Chairmen and Secretaries of TANU branches. The Rev. Dr. Cuthbert Omari, a graduate of Union Theological Seminary, is one of the influential professors at the University of Dar es Salaam.

It must be said that in Tanzania today there is a great need for social, economic, political, and religious cohesion. The birth of the nation has been accompanied by a search for an indigenous African expression of socio-religious, economic, and political life. It has been a time of Africanization and modernization and both must be correlated with unification. Hence Tanzanians believe that Africanization and modernization are real tasks both for religious agencies and the state. Governmental and church institutions should work towards the development of a happy and healthy society under one God the Creator, Controller and Sustainer of life.

In the paper THE CHURCH AND SOCIETY President Nyerere has challenged the church on its own terms when he says *"... the present condition of men must be unacceptable to all who think of an individual person as a unique creation of a living God. We say man was created in the image of God. I refuse to imagine a God who is poor, ignorant, superstitious, fearful, oppressed, wretched - which is the lot of the majority of those He created in His own image. Men are creators of themselves and their conditions, but under present conditions we are creatures, not of God, but of our fellow men." (9)*

President Nyerere continues :

"Let us be quite clear about this. If the church is interested in man as an individual, it must express

this by its interest in the society of which those individuals are members. For men are shaped by the circumstances in which they live. If they are treated like animals, they will act like animals. If they are denied dignity, they will act without dignity. If they are treated solely as a dispensable means of production, they will become soulless "hands", to whom life is a matter of doing as little work as possible and then escaping into the illusion of happiness and pride through vice."

"Therefore, in order to fulfil its own purpose of bringing men to God, the Church must seek to sensure that men can have dignity in their lives and in their work. It must itself become a force of social justice and it must work with other forces of social justice wherever they are, and whatever they are called. Further, the church must recognize that men can only progress and can only grow in dignity by working for themselves, and working together for their common good. The church cannot uplift a man; it can only help to provide the conditions and the opportunity for him to co-operate with his fellows to uplift himself". (10)

We as Christians have to ask ourselves about our place as leaders of the Tanzanian Church and about the place of our brother-and sister-Christians in our parent churches in Europe, who are seeking to relate their call to serve mankind to our particular need. And here again, President Nyerere makes some positive suggestions :

"Everything which prevents a man from living in dignity and decency must therefore be under attack from the church and its workers. For there is, in fact, nothing saintly in imposed poverty and, although saints

may be found in slums, we cannot preserve slums in order to make them breeding grounds for saints. A man who has been demoralised by the conditions under which he is forced to live is no use to himself, to his family, or to his nation, whether he can be of much use to God is not for me to judge."

"The Church has to help men to rebel against their slums; it has to help them to do this in the most effective way it can be done. But most of all the church must be obviously and openly fighting all those institutions and power groups, which contribute to the existence and maintenance of the physical and spiritual slums - regardless of the consequences to itself or its members. And, wherever and however circumstances make it possible, the church must work with the people in the positive tasks of building a future based on social justice. It must participate actively in initiating, securing, and creating, the changes which are necessary and which will inevitably take place."

"Only by doing these things can the church hope to reduce hatred and promote its doctrine of love to all men. Its love must be expressed in action against evil, and for good. For if the church acquiesces in established evils, it is identifying itself and the Christian religion with injustice by its continuing presence." (11)

I have already mentioned the fact that in Tanzania we are working in a pluralistic society. Traditionally many Christians have been hesitant to identify themselves with "secular" causes and have often unthinkingly supported the church's long-standing attitudes to capitalism, socialism, communism and many other - isms. But we have lately come to recognize that such prejudice has no place in the

Christian faith. President Nyerere makes this point too:

"It is necessary to recognize, however, that others - non-Christians - will also be working to promote social justice; we have no monopoly of virtue. We must not be afraid of this. On the contrary, we should welcome other workers for justice. It is not necessary to agree with everything a man believes, or says, in order to work with him on particular projects or in particular areas of activity. The church must stand up for what it believes to be right; that is its justification and purpose. But it should welcome all who stand on the same side, and continue regardless of which individuals or groups it is then opposing."

"A good does not become evil if a communist says it is a good; and evil does not become good if a fascist supports it. Exploiting the poor does not become a right thing to do because communists call it a wrong thing; production rather for profit than meeting human needs does not become more just because communists say it leads to injustice. Organizing the society in such a manner that people live and work together for their common good does not become an evil because it is called socialism. A system based on greed and selfishness does not become good because it is labelled free enterprise. Let the church choose for itself what is right and what is wrong in accordance with Christian principles, and let it not be affected by what other groups or individuals do or say. But let it welcome co-operation from all those who agree with its judgements." (12)

We are challenged by the President's words because they are taken from our own mouths. I shall quote his speech again and at greater length

because he as a Christian has reflected before us about the place of the church in Tanzania's socialism and has given us a full and fair answer:

"We know that we are fallible men and that our task is to serve, not to judge. Yet we accept into the church (provided only that they come to mass every Sunday and pay their dues or contribute to missionary activities) those who create and maintain the present political and economical system. But it is this system which has led millions being hungry, thirsty and naked; it is this system which makes men strangers in their own countries because they are poor, powerless and oppressed; it is this system which condemns millions to preventable sickness, and which makes prisoners of men who have the courage to protest. What right, then, have we to reject those who serve mankind, simply because they refuse to accept leadership of the church, or refuse to acknowledge the divinity of Jesus or the existence of God? What right have we to presume that God Almighty takes no notice of those who give dedicated service to those millions of his children who hunger and thirst after justice, just because they do not do it in His name? If God were to ask the wretched of the earth who are their friends, are we so sure that we know their answer? And is that answer irrelevant to those who seek to serve God?"

' Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. '

Yet this is not all. Just as we must not be afraid of working with men of different religious convictions or none, nor must we allow ourselves to be frightened by new

ideas, new plans, or new projects. The world needs new ideas, new organizations, as much as it needs to apply the truths of Christianity; indeed, we need new ways of applying these truths in the technological world of the 20th century. It is the job of the church to find these new paths forward, and to recognize them when they are pointed out by others. Fear of the future, and of the needs of the future, is no part of Christianity. Ours is a living Faith: if you like, a Revolutionary Faith, for faith without action is sterile, and action without faith is meaningless." (13)

Finally the President has issued a direct challenge to us all, comfortable Christians as we are. I would like us to consider honestly whether we are, in fact, prepared to accept his challenge and whether, both as individuals and as churches, we are confident in the redeeming power of our Lord Jesus Christ to work in and through us in healing, transforming and making new the broken world in which we live and are called to serve him.

"Friends: there was a time when the Christian Church was persecuted and its members held in contempt and derision. Are the societies in which the ... church now operates so just, or so organized for the service of God and man, that it is unnecessary to risk a similar rejection in the pursuit of social justice? I do not believe so. I believe with Teilhard de Chardin that: 'A Christian can joyfully suffer persecution in order that the world may grow greater. He can no longer accept death on the charge that he is blocking mankind's road.' " (14)

S.K. LUTAHOIRE

From: "The Encounter of the Church with Marxism in Various Cultural Contexts"

- a documentation of the LWF Department of Studies, 1976.

The author of this article , Dr. theol. Sebastian Lutahoire, is Principal of Makumira Theological College, TANZANIA.

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- (1) J.K. Nyerere, Man and Development; Essay no. 8 "The Church and Society": Dar es Salaam: Oxford University Press 1974, p. 84
- (2) Clark, L.E., Through African Eyes (New York : Praeger, 1970), p. 110
- (3) Ibid. p. 111
- (4) East African Journal: Science and Society in East Africa (March 1968) p.9
- (5) Robert Tobias, Communist-Christian Encounter in East Europe (School of Religion Press, Indianapolis, USA 1956) p.5
- (6) J.K. Nyerere, Freedom and Unity (Uhuru na Umoja), a selection from writing and speeches 1952-65 (Oxford University Press 1966) p. 32
- (7) J.K. Nyerere, Freedom and Socialism (New York: Oxford University Press, 1968) p. 269
- (8) J.K. Nyerere, op. cit. pp. 13-14
- (9) J.K. Nyerere, Man and Development, op. cit. p.86
- (10) The Guardian Weekly, "Banking on Something turning up", (Sept.13th, 1975) p. 90
- (11) Ibid. p. 91
- (12) Ibid. p. 95
- (13) Ibid. p. 96
- (14) Ibid. p.100

The New Community Includes Women

Eva Zabolai-Csekme

*"There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female;
for you are all one in Christ Jesus."*

Gal. 3:28

When discussing the theme of the Assembly: IN CHRIST A NEW COMMUNITY, it is impossible to evade the question what that means for women in our churches and societies.

When Christ became incarnate, lived and worked among us and died for us, humankind entered a new era, the era of the new covenant. This new covenant with God was not only to alter the relationship between God and people, but also the one between people and people, for these two relationships are closely interrelated. Any change in the relationship between God and people brings a change in the relationship between people and people with it.

Just take the story of Creation and the story of the Fall. The first creation story clearly states that God created both, male and female in the divine image and that God gave both of them the same commandment, namely to multiply and have a responsible domination over the earth. The second creation story stresses the interdependence of human beings and God's response to humankind's need for partnership. God creates Eve to be a helper, a partner to Adam. (Note that the word "helper" is not used here in an inferior sense. The same Hebrew word is often used when referring to God as the Helper.) The status of the world before the Fall is characterized by the fact that God and people walk together.

With the Fall the relationship between God and people changes and so does the community of people. The original partnership between the sexes turns into oppression and subserviance.

The New Covenant, brought about by the incarnation and sacrifice of Christ allows us to enter the era of New Creation, enabling God and people to walk together and people and people to walk together. The entire life and teaching of Christ is a unique affirmation of this new possibility. In the midst of a fallen world Christ enacts the new community, braking down the barriers which society, culture and tradition built between people and people. Christ heals the sick on a Sabbath, enters the table-community with the outcasts of society, the tax collectors, fishermen and prostitutes, and discusses theology with the woman of Samaria at the well. In the words of the Apostle, in Christ there is neither Jew nor Greek, neither Lord nor slave, neither male

nor female, for everybody, regardless of race, sex or social status is called to be a part of the new community in Christ.

This openness and all-embracing acceptance is one of the major characteristics of the new community. Another sign of this new community is that it reaches out in mission to the world, communicating the salvation and liberation of God to humankind. The new community does not lock itself up into a "holy ghetto" but enters into a dialogue with the world and through this into its suffering and struggle for salvation. The new community becomes a co-suffering community. Finally, the new community in Christ is an eschatological community, (the community of the new creation) living as a sign of the future kingdom of God.

Women are created into the image of God and called to faith, service and mission. They are both: a part of the suffering world, seeking liberation and salvation and part of the new Community of Saints.

When looking at our church realities, however, women often ask the question: Are women really part of the new Community? In many of the Lutheran churches women are excluded from the ordained ministry, they are to a very large extent excluded from the decision-making process, in some cases they are not even allowed to vote in the congregations.

Women are generally called the pillars of the congregations and yet they receive much less opportunity than men do to educate themselves towards a responsible participation in the life and work of the church on all levels. Women serve the church and minister to people in many different ways. They are usually the major fund raisers in the churches, they visit the sick and the lonely. They lead Sunday School classes and Bible studies and generally keep the congregational life alive. Yet, the service they render to the church is called "women's work", while the work of the men is called "service", "ministry", "mission".

There are, however, signs of renewal in many churches which deserve encouragement and support. These signs give us hope and courage for trying to live the new community in spite of difficulties and setbacks. In the light of this hope and in the light of the contradiction between the call of Christ to "new birth" and the reality in the churches, let us re-examine our "New Community" in asking ourselves, women and men, young and old, in all honesty, prayer and repentance the following questions:

1. *Did Christ call women to a different faith or a different service than men? If not, why the existing division in our churches?*
2. *If women form the majority in the congregations and carry out much of the day-to-day life of the parishes, is it good stewardship to concentrate the leadership development efforts on men only and assign tasks according to sexes and not according to talents?*
3. *How can the church become a model of a community in which discrimination is not tolerated and in which the dignity of both sexes is fully recognized? Are there signs of renewal in your church or in other churches of your knowledge which should be furthered?* ◇

DR. KATHRYN E. KOPF

A DEPARTMENT HEAD OF ONTARIO UNIVERSITY - NEW LCW EXECUTIVE

Dr. Kathryn E. Kopf of Guelph, Ontario, Canada, has been named executive director of Lutheran Church Women, auxiliary of the Lutheran Church in America. She will officially begin her duties with the auxiliary, made up of about 240,000 members in more than 5,000 congregational organizations, on July 1st, 1976.

Dr. Kopf received a bachelor of science degree in food and nutrition from the University of California at Los Angeles in 1944. She earned her master's degree in family development from the University of Iowa (Iowa City) in 1964 and a doctorate in educational psychology from the same institution in 1967.

For the last five years, Dr. Kopf has been associate professor and chairperson of the Department of Family Studies in the College of Family and Consumer Studies at the University of Guelph. In that position she has been responsible for the development of programmes of study for students majoring in applied human nutrition, child studies and family studies. She has also taught and supervised graduate students and done general administrative work.

Dr. Kopf succeeds Dr. Dorothy Marple who headed the auxiliary for 13 years and resigned to become an assistant to the president of the LCA.

CANADA ORDAINS FIRST WOMAN PASTOR

Morrisburg, Ont./Canada: The first Lutheran woman to be ordained here has been called to Ontario's oldest Lutheran parish. The Rev. Pamela Jo McGee, 29, was ordained at the local hockey arena by the Rev. Otto Reble, president of the Eastern Canada Synod of the Lutheran Church in America.

The parish to which she has been called is made up of St. Paul's in Morrisburg and St. John's in Riverside Heights. The area is on the St. Lawrence River, 80 miles west of Cornwall.

The preacher at the ordination service was the Rev. Aarne Siirala, who called the event "an historic moment in Canadian life". The Waterloo professor said that suppression of women in church and society is still a major cultural problem, stemming from "one of those prejudices which are the demonic enemies of human growth".

There are about 300,000 Lutherans in Canada - 40% of them in the Canada section of the Lutheran Church in America.

*Lutheran World Federation,
15/76, May 24th, 1976*

b o t t l e b a b i e s

a guide to the baby foods issue

compiled and edited by Jane Cottingham, published by ISIS -Women's International Information and Communication Service, P.O.B. 301, CH-1227 Carouge, Switzerland - Via della Peelliccia 31, I-00153 R o m e, Italy
in consultation with Christian Medical Commission, World Council of Churches
150, route de Ferney, CH-1211 Geneva 20, Switzerland US\$ 3.--

This booklet is based on the film called Bottle Babies which was made in 1975 by Peter Krieg of the Federal Republic of Germany. It deals with some of the major questions, such as :

- the prevalence of protein-energy malnutrition
- the importance of breast-milk, not only in preventing malnutrition and disease but also as an important world food resource
- the imposition of male-oriented western culture (cultural imperialism), involving the more complex mechanisms of exploitation by Western multi-national corporations
- the fact that these same mechanisms operate in the West as in the Third World, to the particular detriment of both women and children.

THE MISSION OF WOMEN

ed- by Marilyn Weingärtner

Dossier no.15/16 -1976/76

SFR.10.50

IDOC Documentation Participation Project, Future of the Missionary Enterprise
IDOC, Via S.Maria dell'Anima 30, I-00186 R o m e, Italy

This dossier is a collection of the writings of women around the world about how they see their mission in theological, social, political, but mainly human terms. From a variety of national settings, including both "sending" and "receiving" countries, women describe their situations and frustrations indicating clearly the basic similarities of their experiences. In her introduction, which is also a most interesting review of the history of "Women in Mission" Ms. Weingärtner, the editor, comes to the conclusion: that "in the 1970's, as in the 1920's we have discovered that the question of mission relates in a fascinating way to the general question of women in the church, and the situation of women in the church is not at all dissimilar to the situation of women in society at large. It is possible now to speak not of women in Mission, but more appropriately, of the MISSION of WOMEN".

Thirty five women, coming from all four regions of the EVANGELICAL LUTHERAN CHURCH OF BRAZIL met for a week in Curitiba, Brazil to further equip themselves for their work with and among women. The women present were selected from among the leaders of the O A S E (Ordem Auxiliadora de Senhoras Evangélicas), the women's organization of the Evangelical Lutheran Church of Brazil. The leadership development seminar was organized by the Women's Desk of the LWF in cooperation with leaders of the O A S E.

One of the primary aims of this seminar was to discuss burning needs of women related to education, employment, family and church, and to help women to plan for future actions. The major topics of the seminar reflected also this direction.

BRAZIL:

LWF Leadership Development

Seminar for Women in Curitiba

Dr. Fanny Tabak, Professor of Sociology at the University of Rio de Janeiro spoke to the seminar about "Women and Labour in Brazil". Dr. Tabak, the author of several publications with regard to this topic stressed the immense change since the 1940-ies regarding employment of women. Before 1940 women were mainly engaged in agriculture. After the second world war the large scale immigration to the towns changed the situation in favour of domestic help and industrial employment. In recent years the number of highly educated women in important positions is growing but percentagewise is still to be considered as minimal. Dr. Tabak also talked about the factors which hinder women from entering numerous areas of employment, such as the socialization process, social customs, unequal remuneration and sometimes overprotecting legislation. She called women to study their situation, so that they would become change agents in areas of labour.


Another lecturer commanding the total attention and interest of the group was Dr. Maria Cacilda do Amaral Cebrian, the well-established advocat from Rio de Janeiro, who dealt with the complex but important questions of "Women and Marriage Laws in Brazil". Dr. Cebrian's important contribution included information about laws with regard to property rights within marriage and after separation, inheritance laws, laws with regard to separation and the position of children, laws regulating the position of concubines and their offspring and other important issues with regard to marriage. Her long experience in the field has taught her that a more widely spread information about the rights of women could help them to more adequately use their legal rights.

Dr. Maria do Carmo Neves from Rio de Janeiro and Ms. Dornalli Purper from Sao Leopoldo dealt with questions of community development. Dr. do Carmo Neves pointed to the fact that women have to be conscious of their own situation and of their own attitudes first, before being able to contribute creatively to community development. At the same time Ms. Purper placed the issue within the context of global forces such as industrialization and economic structures of a society. Information about issues influencing the lives of women and the development of a conscious, responsible participation for the benefit of the human community were stressed by both resource persons who themselves are involved in the research about and the carrying out of meaningful community development projects.

Lois Leffler, Director of Field Program for Lutheran Church Women, the Women's auxiliary of the Lutheran Church in America, focused attention on the development of leadership skills and organizational techniques. Particular note was given to leadership styles, roles of group members and group behavior. In presenting information, Ms. Leffler called upon leaders to develop their skills as an essential responsibility of women today. As a part of the leadership training experience, seminar participants were taught small group Bible study methods to enable them to work with women's groups in local communities.

Rev. Eva Zabolai-Csekme, staff of the Women's Desk of the LWF conducted Bible studies dealing especially with passages related to women. She also spoke to the seminar about the service of women within the Church and encouraged the women to re-evaluate their actions in the light of the Gospel and the present needs of church and society.

Participants of the seminar decided to ask the LWF to conduct a second seminar in 1977. They suggested that some women from other Latin American countries be also invited.



The USA National Committee of the LWF - Studies and International Exchange - is offering a special scholarship program for women in 1977. (See outline below)

Interested women should contact the appropriate office of their respective churches (normally the LWF National Committee or the head office of your church) to obtain application forms.

PLEASE, note that it is indispensable to send the application forms duly filled in to the appropriate body of YOUR CHURCH to be endorsed and forwarded to the Scholarship Office in Geneva.

THEME: Women in Church and Society

Purpose

To offer a selected group of women from various parts of the world opportunity to observe and understand how women participate in American society.

To provide a means to help women from other countries to learn about women's struggle for human rights in the USA and discuss the issues involved with influential leaders.

To help participants observe the participation of women in the Lutheran churches in America and to become acquainted with and share in special programs and activities.

To offer a forum in which women from overseas can share with one another and their American hosts information about the role of women in their home countries.

To create a sharing experience in which participants are led to reflect on their own attitudes towards women's participation in society and the church and to discuss constructive means towards initiating a more active role in their own countries.

To provide opportunity for participants to critically assess the contribution of women to society and church in the United States and to share their conclusions with church leaders and congregations.

Special Scholarship Program

Three Months Seminar for Women

To provide a means for study of specific aspects of women's participation in church and society, i.e. :

*Women in higher education,
Women in health care nutritional services,
Women in the ministry.*

Place

The seminar will be convened in New York City and will continue in various parts of the United States drawing upon local resources.

Date

Mid-September to mid-December 1977

Participants

The seminar is designed for six participants and will be open only to women. They should be persons who are actively involved in the work of their churches either at the local or national level. They should be persons who have special interest in promoting the role of women and their contribution both to society in general and to the church. They should be persons who will exert dynamic and constructive leadership on behalf of women upon their return home.

Method

The seminar is designed as a team project, thus providing opportunity for a continuing process of interaction, group critique of shared experience and mutual assistance and encouragement.

The seminar will begin with a ten-day orientation period to acquaint participants with American culture and society and to introduce them to the church and the role it plays.

Orientation will be followed by visits for a period of approximately two-and-a-half months to several centers where resources and facilities are available to fulfill the stated goals of the seminar.

The seminar will conclude with a one-week evaluation. Consideration will be given to the means by which the experience shared during the three-months seminar can be translated into effective action at home.

CORRECTION : *Newsletter no 4, page 2*

The Church affiliation of Dr. Dorothy Marple is: LUTHERAN CHURCH IN AMERICA

Women have been visible and vocal at the WCC Assembly. Not only do they share the platform with men at almost every session, but they are also active behind the scenes in committees and sub-groups which help keep the Assembly running smoothly. Though they make up only 20% of the total participants, the 193 women delegates are making their presence felt. They are a constant reminder that more than half of the human race does not yet enjoy freedom and unity. For the first time in the history of the WCC, women were able to present their views at a plenary session. Their presentation called *"Women in a Changing Society"*, showed the worldwide nature of women's struggle. From every corner of the globe, women presented examples of discrimination and exploitation. Women did not only plead their own case, however. They called for a new world order which would free

Participation of Women in the Assembly of the World Council of Churches 1975

men as well. Total human liberation is the goal they are seeking. They announce to the whole world that things need to be changed. They tell us that it is wrong for some to get ahead while others suffer. They issue an indictment against the kind of society which permits a few - whether male or female - to amass wealth and power at the expense of others. They condemn structures which allow the Western, so-called "developed" world to exploit the "developing" nations. Women seem to be increasingly aware that fighting for equality within the present unjust system is not worth the struggle. They want to guarantee their children and their grandchildren a world where neither sex, nor race, nor class divide people. Women have identified the problem. Now they need to propose some concrete strategies and plans to overcome them."

(Quoted from the Fifth Assembly
newspaper, TARGET, December 7, 1975)

We have yet to see the overall result of the participation of women in the Assembly, for it takes a long time to sort out all the recommendations and impressions, and an even longer time to continue the process of follow-up through the churches and programs of the WCC. Two things can be said already, however : First, that the Assembly came together and stayed together. Careful planning and commitment to unity in Jesus Christ aided the delegates in bridging the many barriers that separate us theologically,

culturally and economically. And the women, of many minds and traditions, stayed together as well as they continued the process of increased participation. Second, the planning and recommendations of the Consultation on Sexism in the 1970's bore fruit in the running of the Assembly, as well as the deliberations and recommendations.

At the Assembly, women represented 28% of the officers in Sections, Hearings and Committees. 25% of the participants in committees were women. Two out of the six new WCC Presidents are women: *Cynthia Wedel* and *Annie Jiagge*. One of the two Central Committee Vice-Moderators is a woman: *Jean Skuse*. There are 26 women members on the Central Committee. The North American women elected to the Central Committee are : *Heather Johnston, Janice Love, Margaret Peery, Jean Woolfolk, Margaret Youngquist, Barbara Thompson.*

The revisions of the Constitution removing sexist language were passed although the language used in worship and plenary continued to be sexist. The issues raised at the Berlin Consultation concerning the participation of women in both church and society were placed before the churches for consideration and appear in various places in the reports. There were no major clashes either between women of various parts of the world, or between those concerned with different priorities of racism, sexism and classism. By and large people tried to work on these issues together in a context of concern for both social issues and evangelism. Although the women did not have as much time to be together as in Berlin, they did manage extra briefing sessions in the early evening and they did have a truly ecumenical experience. In the midst of all the frustrations of communication, politics and confusion, people found each other, listened to each other, and their lives and horizons of vision were changed.

Recommendations to the Churches

Many recommendations to the churches were made and will appear in the official report of the Assembly. Here we give an unofficial record of two sets of recommendations made to the churches from Sections II and V.

A . Section II : WHAT UNITY REQUIRES

"We recommend study of the following..... (2) Women and Church Unity. Recognizing that the catholicity of the church requires the community of men and women in its life, we recommend that the churches participate fully in the study on the Community of Women and Men in the Church, with consideration of issues of theology, scripture, tradition and ministry. We ask the churches to engage in serious theological reflection on these issues, especially in relation to the issue of the nature of the unity we seek."

B. Section V : STRUCTURES OF INJUSTICE AND STRUGGLES FOR LIBERATION *Recommendations on Sexism :*

I. Whereas a thorough examination needs to be made of the Biblical and theological assumptions concerning the community of women and men in the church: IT IS RECOMMENDED THAT THE WCC shall commend the study document,

"The Community of Women and Men in the Church" (1975) to its member churches and invite their active participation in a three-year study in which:

1. priority is given to a theological study of sexuality, taking into account the culture of the member churches;
2. women theologians and scholars be invited to participate fully in the study;
3. care be taken in translations of the Word of God that they faithfully reflect the gender used in the original languages.

II. Whereas there is ample evidence that the expertise and gifts of women are not being fully used by any church, IT IS RECOMMENDED THAT THE WCC shall urge :

1. member churches to consider making available funds for theological education of women, (especially advanced study);
2. member churches to ensure full participation of women in all decision-making bodies;
3. those churches that ordain women to give them the same opportunities and pays as men, according to the measure of their gifts (I Cor.12);
4. those member churches which have agreed in principle to the ordination of women to the priesthood/ministry of Word and Sacrament take immediate action to admit women to all their ordained ministries, taking into serious consideration that there are other churches of our WCC fellowship that are not in agreement with this practice;
5. those member churches which do ordain women and those which do not to continue dialogue with each other and with non-member churches about the full participation of women into the full life of the church including the ordained ministries, according to the measure of their gifts.

III. Whereas men and women in some parts of the world are living at subsistence level, while others are living at adequate and more than adequate levels; and whereas women have special responsibilities for bringing new life into the world, nurturing and rearing children, IT IS RECOMMENDED THAT THE WCC shall urge its member churches and those present at this Assembly to encourage women and men to :

1. realize that all those who benefit from the economic exploitation of other people in any part of the world have to share the responsibility for such exploitation, even if they are not directly involved; and to act to bring pressure on governments, transnational corporations and other bodies whenever they are oppressive;
2. participate fully in the ecclesial, political, economic and social structures towards a more just society;
3. help local congregations and communities to study and implement the UN 10-Point-World-Plan of Action ;
4. support women by facilitating and funding specific projects such as:

- a) *securing safe water supplies*
- b) *fostering indigenously-based self-help programs*
- c) *educating women about their legal rights*
- d) *establish programs in congregations to study and implement the proposals of the WCC's Consultation on Sexism in the 1970's as found in the report, "Discrimination Against Women", published in 1975.*
- e) *supporting those organizations which are working to eliminate discrimination against women in political, economic, social and ecclesial areas of life.*

IV. Whereas we recognize the urgent need to examine ways in which women and men can grow into a partnership of mutual interdependence, IT IS RECOMMENDED THAT THE WCC urge its member churches:

- 1. affirm the personhood and mutual interdependence of individuals in families;
- 2. affirm the personhood and worth of people living in different life situations
- 3. act upon these affirmations so as to enable women to realize their potential in every area of life;
- 4. actively support programs which investigate the exploitation of human sexuality for gain and seek to assist individuals who are exploited.

V. Whereas these recommendations have such important implications for the church, IT IS FURTHER RECOMMENDED THAT :

all member churches, especially their women's organizations, shall be urged to support women's concerns through special funds earmarked for the Women's Desk and to ask the WCC to appoint an additional staff member to coordinate the work.

*From : Occasional Newsletter, no. 5,
2-17-76 of the US Working
group on the Participation of
Women in the WCC*

WCC Assembly Endorsed New Study on Women and Men in the Church

Geneva (EPS) - A major study on "The Community of Women and Men in the Church" has been launched by the Faith and Order Secretariat of the World Council of Churches in co-operation with the Women's Desk of the WCC.

Major topics suggested for study are the language, symbols and imagery used in theology and the Bible, the role of women in the church, and new styles of partnership.

"The overriding interest of this study programme", says a prospectus, "is work towards a new and better community of women and men in order to render the church's mission, service and unity more credible".

Two sections at the Nairobi Assembly, Section II and V gave their endorsement, and every woman present received a copy of the prospectus as one type of action she might initiate on her return home.

It is hoped that women and men of all church traditions and cultures will find ways to participate either through regional or local groups. The prospectus is available in English, French, German and Spanish.

"All groups must feel free to react according to the cultural patterns in which they find themselves and which vary greatly from country to country and church to church", says the prospectus. "Some may concentrate on a particular theme, others may

choose a particular action for change and reflect on its implications for theology and church life". Where possible, it is suggested that a woman help organize the study and that groups be led by women or by women and men.

In the Federal Republic of Germany the Association of Protestant Women's Organizations is distributing the study question and it is also being used in training pastors. Orthodox women will discuss the study when they come to a WCC-sponsored consultation in Romania in September.

Reporting on a recent visit to the USA, the Rev. Geiko Müller-Fahrenholz of the WCC's Faith and Order Secretariat said, "The women question has become the main domestic issue for the churches in the US. It is being dealt with at all levels: synods and conventions, presbyteries, local congregations and seminaries." In addition he found groups of women outside the denominational structures working on the issue.

The most exciting things in US theology today are happening in the area of feminist theology, he was told, not only in terms of content but also of method, i.e. more emphasis on collegiality, shared ownership, etc.

The Faith and Order Commission of the National Council of Churches (USA) will concentrate its meeting next November on The Community of

Women and Men in the Church, according to its director, Dr. Jorge Lara-Braud.

The study grew out of recommendations made by the WCC's 1974 consultation on "Sexism in the 1970's", which were picked up and developed at the Accra meeting of the Faith and Order Commission two months later.

At Accra the Commission said: "Theology entails watching our language in the presence of God. Both generic language and the conventional use of male and female language in speaking about God and the Church stand in the way of a Christian community in which all can participate fully. Both present theological problems which urgently need Faith and Order attention."

As a result, a small consultation of women and men met in Geneva in early 1975 and drafted a paper which was refined by officers of the Commission.

Groups which engage in study are asked to share their findings with the Faith and Order Secretariat. On the basis of "feed-back" it may be possible to have a worldwide consultation of women and men who have participated in the study sometime in 1979.

From : EPS - no. 11, April 8th, 1976

.....

REMARKABLE CONTRIBUTION BY THE WOMEN OF ESCHOWE

Women of the Eschowe church district in the South-Eastern diocese of the black Evangelical-Lutheran Church in Southern Africa (ELCSA) have given this year about 11.000 S.A. Rand as a donation to the church. They put their personal talents to work in gathering the thankoffering. For example, they till a piece of land set aside for this purpose; they raise chickens, sell eggs, and in other ways earn their contribution to the common gift which is placed on the altar at the final worship service of the annual assembly. Their donation has been a remarkable contribution towards ELCSA's achievement of complete self-reliance.

From : LWF - Information 9/76

International Women's Year

Ms. Helvi Sipilä, Assistant Secretary-General for Social Development and Humanitarian Affairs, Secretary-General of International Women's Year, provided a current appraisal of the International Women's Year during a recent briefing for representatives of non-governmental organizations at United Nations Headquarters.

Ms. Sipilä said at the end of the International Women's Year it was possible to evaluate only its immediate results. When the Year was first proposed in 1972, no one expected it to become what it became in 1975 - a worldwide mobilization action, involving every single country and every remote area, to review attitudes and achieve the goals and the objectives of the Year. Those goals and objectives were not something entirely new, since the equality of women had been proclaimed 30 years before in the United Nations Charter. The integration of women, Ms. Sipilä added, had also been included into the Second Development Decade and the International Development Strategy in 1970. As a result of the efforts by the United Nations, women now have political rights in all but nine countries of the world and they could already have participated fully in the development of friendly relations among States and the strengthening of world peace.

The important changes towards the improvement of women's rights have to take place at the national level, by the countries themselves, at a level where the United Nations could not interfere, although it has adopted internationally agreed standards. This was the first time national governments had shown real interest in the question of women, Ms. Sipilä went on. In many countries special committees had been set up, financed and appointed by the governments.

At the regional level, a Plan of Action for Africa, and another Plan of Action for Asia, had been adopted. Next year it was hoped that the Plan of Action for Latin America and for Western Asia would also be adopted.

Ms. Sipilä stated that she was very enthusiastic about the outcome of the Conference in Mexico which had in fact been the first inter-governmental conference on the subject of women organized by the United Nations. She pointed out that

NGO's, being more mobile than slower governmental machineries, should not wait to start their own activities along the guide-lines set up by the Conference. On the other hand they could assert pressure to try to demand that the necessary action be taken by the governments.

Ms. Sipilä then said that for the last two years the international community had started to realize that the question of women must be dealt with as a question of the society, and not in a vacuum. The women's question was part and parcel of the major issues humanity was facing today; the food problem, the problem of population and the whole problem of development, all of which depended to a great extent on the full participation of women.

From : UN Information Service 76 3

Plan of Action for Africa

The World Conference of the International Women's Year held at Mexico City from June 19th to July 2nd, 1975 adopted 34 resolutions supplementing the WORLD PLAN OF ACTION and the Declaration of Mexico. Among them there are provisions with specific relevance to the Africa region.

The Conference urged governments to establish short-, medium-, and long-term targets to implement the Plan so that by the end of the first five-year period of the 1975-1985 decade, the following should be seen :

- A marked increase in literacy among women;
- Extension of vocational training in basic skills, including modern farming methods;
- Parity of enrolment at the primary level of education;
- Increased employment opportunities for women;
- Establishment and increase of infrastructural services required in rural areas;
- Enactment of legislation giving women equal political participation with men, equal employment opportunities and remuneration, equality in legal capacity and the exercise thereof;

- Encouragement of increased participation of women in the formulation of action policies at all levels;
- Increased provision for comprehensive measures for health and sanitation, education, nutrition, family education, family planning and other welfare services;
- Provision for parity in the exercise of civil, social, economic and political rights such as those pertaining to marriage and citizenship;
- Redirection of formal, non-formal and life-long education in order to ensure their full realization as individuals in family and society;

continued

- ◇ Recognition of the economic value of women's work in the home, in domestic food production and marketing, and in voluntary activities not traditionally remunerated;
- ◇ The promotion of women's organizations as an interim measure within workers' organizations and in educational, economic and professional institutions;
- ◇ The development of modern rural technology, cottage industries, pre-school daycare centres and time and energy-saving devices so as to help

reduce the heavy workload of women and thus facilitate their full participation in community, national and international affairs;

- ◇ The establishment of an interdisciplinary and multisectoral machinery within each government for accelerating the achievement of equal opportunities for women and their full integration in national life.

From : AFRICAN WOMEN

ECA newsletter, Vol. 2, no.3



.....

MORE WATER FOR WOMEN

Christchurch, New Zealand : During the International Women's Year, New Zealand women contributed \$ 49.000 to sink bore wells in Third World countries. A leaflet distributed by the New Zealand Council of Churches promised that the money contributed to the special "Water for Women" fund would provide families with water for domestic purposes and for irrigating small farms enabling refugees and others to develop their own resources.

The New Zealand Council of Churches recently joined with the Roman Catholic Bishops' Conference to form a joint secretariat on development. An Anglican priest, Michael C. Elliott, formerly with the British Council of Churches, is the executive officers.

From: EPS no.3, Jan 29th, 1976

Addis Ababa Mekane Yesus

Women's Association 50 Years

The 3000 member Addis Ababa Mekane Yesus Church was the scene of a very special occasion on Sunday, January 4th, 1976, as the Women's Association celebrated the 50th anniversary of its founding.

An overcrowded church participated in a morning service in which the women took part with singing, witnessing and prayer.

The thanks-giving prayer was offered by one of the founders of the Association *Ms. Aster Wolde Mariam*, 72. Another of the members of the early years, *Ms. Senait Gebre Selassie*, told the congregation about the work at that time.

Following the church service some 1000 people participated in a fund raising dinner, donated and served by the members of the Association.

In a booklet published to mark the 50th anniversary the President of the Association *Ms. Abeba Kiflezgy* stated:

"Our mothers laid the foundation to this work. They have shown us the way and provided us with an example of service. We, their children and grandchildren will try to continue in this service for our Lord, to strengthen the weak, to comfort the sorrowful, to visit the sick and to help the needy.

*From: Evangelical Church Mekane
Yesus Information Service
no. 1-2 / 1976, Addis Ababa*

Tanzanian Women make

Cassette Programs

Tanzanian women are making cassette programs in their home villages through the MSALATO Recording Studio of the Anglican Diocese of Central Tanganyika in Dodoma.

The programs, which are distributed in central Tanzania, deal with topics such as marriage, the use of money, initiation rites for girls, superstition and the prevention of disease. Stone Senyagwa directs the technical work at Msalato, with *Ms. Mwendwa Madinda*, the Bishop's wife, a key figure in the village programming.

Ms. Jeanette Boyd, an Australian serving at Msalato, reports that this kind of teaching cannot be scripted and read in the studio 'because the women lose all their spontaneity and punch'.

'When put before a group of people in real situation, the women's teaching comes alive and is very effective. This spirit is caught in the recordings,' she says.

The cassettes include the questions asked by village people. Listeners often identify with the kinds of questions which arise from the talks.

Much local music is recorded, with emphasis on traditional singing accompanied by drums, zezes, marimbas and home-made guitars.

At present, Msalato has six programs in Swahili and seven in Kigogo, a local language of people in the region. These are distributed along with other cassettes in the Msalato Library, to those in charge of the 270 cassette playback machines

in villages in the diocese. The players are gifts from friends in Australia, England and the USA.

'Our goal is to have a play-back machine in every village in the diocese', Ms. Boyd says. 'But that would mean more than 750 machines'.

The Msalato cassette library has 55 cassettes in Swahili, 25 in Kigogo and 18 in other local languages.

Many programs are concerned with Bible study and evangelism. There is also a Christian education section to help Sunday School teachers and religion teachers in primary schools.

The Cassette Bible School, which Ms. Boyd directs, is proving effective in educational work in parishes. There are 25 parishes using the course, with more than 400 students involved.

Seven courses, with eight lessons each, have now been completed. They deal with Christian life, the life of Christ, stewardship, doctrine and studies of books of the Bible such as Exodus, Acts and John's Gospel.

The Msalato Recording Studio is part of the Literature and Christian Education Centre of diocese. The centre includes the Central Tanganyika Press, a printing department, a farm, a trade school and a Bible School.

The Address of the Msalato Recording Studio is :
P.O.Box 264
D o d o m a
TANZANIA

From : A C T I O N
World Association for
Christian Communication
Newsletter 5/76

Full Time Women Church

Workers Training

From March 18-28, 1976 GURUKUL LUTHERAN THEOLOGICAL COLLEGE and Research Institute in Madras, India conducted its first In-Service Training Course for fulltime women church workers. The course was divided into three sections (Counselling, Workshop, Future Roles for Women Church workers, and New Approaches to Old Ministries) to suit the needs and convenience of the women workers. A total of thirty-six women from 13 churches-diocese participated in the course. 18 came for the whole ten days. 18 came for only one or two sections.

The three-day opening "Counselling Workshop" was led by Mr. Melvin Casady and Ms. Norman Roberts. The next four days opened with group work on social injustice to women, followed by visits to government institutions for delinquent girls and prostitutes, CSI work among slum women, and the Roman Catholic Mercy Home. Major speakers in this section were Mr. Manthramurthi about juvenile delinquency. Ms. Radha Paul about prostitution, and Ms. Clara Clark and Ms. Gopala Ratnam on future roles for women church workers. The final three days featured new approaches to evangelism, worship, and Christian education. Gurukul staff presented material from previous study seminars: a visit to Christian Arts and Communications Service was arranged; and speakers like Dr. B.V. Subbamma on Women's Ashram work, Mr. J.G. Arnold on Child Evangelism, and Ms. Helen Dasan on sex education were invited.

cont. p. 28

The course was highly appreciated by all the participants, so we are planning to conduct it on an annual basis from now on. As an illustration of the women's response, we quote one of their evaluations:

"By attending the Conselling class I learned one lesson that one can help many troubled persons without being an expert counsellor. Even though I am not a counsellor the class gives me courage to face the people who are in need."

"The new forms of evangelization helped me a lot. It helps me to use different new methods in our worship services."

From : GURUKUL PERSPECTIVE
Bulletin no. 1 1976

WOMEN STAFF MEMBER AT GURUKUL

In its meeting on January 9th, 76, the Council of Gurukul has approved the proposal to appoint a full-time woman staff member to expand Gurukul's work among women by conducting training courses for women church leaders both at Gurukul centre and in regional centres around the country.



GURUKUL LIBRARY

The Gurukul Lutheran Theological College and Research Institute in Madras, India is in the process of building up its library, also for public use. Apart from subjects like Religion, Philosophy, Theology, Biblical Studies, Practical and Historical Theology they are also interested in adding books to their library related to concerns of women.

Should anyone of you come across an interesting, good book and decide to donate a copy of it to the Gurukul Library, be sure that your gift would be greatly appreciated and that you would contribute towards an important cause.

Please send your donations to :

GURUKUL LUTHERAN THEOLOGICAL
COLLEGE AND RESEARCH INSTITUTE
60-61, Purasawalkam High Road
Kilpauk
Madras - 600010 INDIA

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